A U M

The universe slumbers in the soul, and we awake to it day by day. In proportion as we come to know it we come to know ourselves. —W. MACNEILE DIXON

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FUNCTIONS OF TRADITION

ACCORDING to the sociologists, traditions of social custom are the cement of a society. In an age of personal ambition, unfortunately, the leaders of a society, or those who are afraid of losing their leaders, are alike apt to be concerned with the continued existence of the *status quo* for dubious reasons, and will utilize whatever means are available to deepen the hold of tradition, as a means of self-preservation. Thus political "reactionism," against which radicals and innovators so often rail. Yet a radical revolution which simply substitutes new leaders bearing different labels may be no improvement, since each man must decide for himself whether he is personally willing to take the risks and suffer the discomfitures which will inevitably accompany basic structural changes in social organization.

It has plainly been one of the aspirations of representatives of the Theosophical Movement, however, to demonstrate that tradition can have a much more important and subtle meaning than that accepted by the sociologists. "Tradition" may symbolize the constraints imposed by the self-interest of those who have a vested interest in society, may stand only for special privileges long accorded a social class. Yet Tradition may also be a symbol of deep knowledge—knowledge passed on by way of speech, precept or example—belonging to those who have established a right to be called fit teachers of their fellows.

The question, really, is this: How are we to determine which traditions represent *genuine* wisdom? If the query is thus phrased, it should not be difficult to establish satisfactory criteria, for none but wise teachers are even interested in leaving instructions as to how *self-*

knowledge, *the only real wisdom,* may be acquired. There are those enlightened counsellings which emphasize only the attitudes of mind and the self-imposed emotional disciplines upon which the acquisition of wisdom depends—and this tradition can hardly be prompted by an ulterior motive. Such suggestions, instead, must belong to the noblest line of transmission; the Theosophical "devotional books" thus serve as examples of pure, or disinterested, Tradition. Neither seeking to compel nor even requesting belief in any particular teacher or doctrine, they relate what the great story of discipleship has been through long ages.

Obviously false traditions are those which H.P.B. castigated by use of the terms "cant and hypocrisy." Custom and conventionality often tell a man what he must do to *appear* respectable, noble, humane, manly, etc. On the other hand, the tradition of the ancients invariably counselled that one should pay no heed to mere popular opinion when an issue of principle is at stake. This is what Krishna told Arjuna, and also what Socrates told Thrasymachus in Plato's *Republic,* after the latter had argued: since the society in which one lives is the direct source of personal happiness and sorrow, all one needs to do is to maintain the proper appearance before that society. The man who is thought to be just will be honored, whether he actually be just or not, while the man who is thought to be weak or devious will suffer, even though he may actually be the most just man among all his fellows.

Here we arrive at another dimension of the problem. Is not a perfectly natural criterion set for distinguishing between false and wise tradition by the contemplation of reincarnation? Is the moral standard upheld compatible with a one-life basis, or with the values naturally associated with an enduring conception of personal karma—which Plato, incidentally, defended, after the speeches of Thrasymachus were done.

There are, then, both true and false "traditions," and it is possible to establish philosophical criteria for distinguishing between them. H. P. Blavatsky added that the subtle work of learning how to distinguish between the two is a vital prerequisite to advanced discipleship. Some might say, however, with considerable pertinence, that the most perplexing customs and conventions are those which seem "somewhere in between" the two described. That such exist there can be little doubt. Perhaps they belong to that lost heritage of Krishna's—"being thus

transmitted. . . . the mighty art was lost." Originally pure, originally having to do only with the acquirement of self-knowledge, some traditions may have become confused with the twistings and distortions which contrive to place emphasis on *external* means for the gaining of a higher spiritual state.

Distorted forms of tradition often assume the guise of moral commandments or prohibitions. Every great teacher has warned against transgressions of moral law, using examples of actions which are typically harmful to one's fellow men. Yet every great teacher has also made clear that such a described action or mode of conduct can never be more than the symbol of a harmful motive. We are encouraged to judge actions rather than motives—for the simple reason that we are less presumptuous in doing so, yet the presumption is, after all, only a matter of degree. Our judgments of "actions" must always be qualified by the reservations natural to the philosopher, who realizes that the motive behind an apparently detrimental action may remain unperceived by him. And when the tradition of warning against the lower, selfish temptations—which is meant for each disciple to apply for himself upon himself—is made into a series of rule-of-thumb condemnations by which we seek to regulate the affairs of others, we have corrupted the original meaning of the Teacher and created what H.P.B. regarded as "the false scales of custom." All corruption is the same, in this respect, for it inevitably represents the externalization of that which was meant to be internally and individually applied.

The great traditions of thought, however, when they have retained purity, are charged with a positive rather than a negative current. The emphasis is always upon the good which may be done rather than upon the evil which has been done, upon hopes for betterment rather than upon regrets for past failures. Thus the current of the Theosophical Movement may be discerned. This is the tradition of the aspiring disciple, and those who comprehend and follow it thereby identify themselves with all those who have similarly striven, or who are presently striving, to rise above the limited purview of the present personality. In an intelligent society, or in a family whose psychic karma has been deservedly fortunate, Tradition can become the "cement" of mutual assistance on the path of the Higher Self. Thus it is said that there were times, in the greater ages of India, where a spontaneous respect was accorded the Elders of community and household. These had, by speech

and deed, helped to establish the everyday reality of "the Guruparampara Chain," the path of natural discipleship. Today such respect is not always desverved by "elders," who sometimes become what Buddha called "the fruitless old," and the ways of speech and action practiced by leaders of home and community are by no means always conducive to moral improvement. But each man who *strives* to embody the nobility of justice and the beauty of compassion leaves worthy "Tradition" for those able to see and appreciate it.

In this context, it seems a matter of little wonder that the Theosophists who have already benefited so immeasurably from the examples of H.P.B. and William Q. Judge should feel that they have a precious heritage, one which needs—albeit in our age with great subtlety and care—to be presented to younger generations. A deep veneration for time-honored traditions remains to be reborn, and such birth will be possible when the falsely conceived or betrayed traditions have been recognized to be such.

A Noble Lineage

Hegel regards Philosophy as "the contemplation of the self-development of the ABSOLUTE," or in other words as "the representation of the Idea."

The whole of the Secret Doctrine—of which the work bearing that name is but an atom—is such a contemplation and record, as far as finite language and limited thought can record the processes of the infinite.

It becomes evident that Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. Having shown that it falls under, and answers fully, every description of philosophy we may prove our statement by showing the pursuit of the same in Theosophical literature. This is a task easy enough indeed. For, does not "Theosophy" include "the science of things evidently deduced from first principles," as well as "the sciences of truths sensible and abstract"? Does it not preach "the applications of reason to its legitimate objects," and make it one of its "legitimate objects"—to inquire into "the science of the original form of the Ego, or mental self?"

—H. P. BLAVATSKY

CIPHER AND SYMBOL

WESTERN theories of knowledge and of education are in principle opposed to the idea of symbolism as the means to discovery of truth. Although it is conceded that both words and letters are a sort of symbol, and it is recognized that the entire science of mathematics is a species of symbolic vocabulary, the suggestion that symbolic meanings are somehow natural and "innate" in all things is commonly regarded as no more than mumbo-jumbo.

For this reason, perhaps, those who have been nurtured in the Western tradition of learning may feel peculiarly helpless when they encounter the apparently obscure symbolism of such works as *The Voice of the Silence,* and anticipate further bewilderments when they read in H.P.B.'s Preface to that treatise: "The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables."

The unit of such communications, apparently, is an idea rather than a definite "word" which has been made to represent, more or less precisely, an idea. Further, the reading of such "symbolic" works seems to require an extensive contribution from the reader himself. What is intended to be conveyed by such "ciphers" can only be understood when the intuition of the reader acts on the text in much the same way as the "developer" solution of a photographer acts on sensitized paper in the process of making a photographic print. Without application of the developer, no image will appear.

Conceived in these terms, then, the whole idea of symbolic communication rests for its meaning upon a corresponding idea of the nature and powers of the human being. Occultism proposes that man is a continually growing, discovering, and realizing being. The occult idea of truth is that it is known only through direct experience—by *egoic contact,* one might say—so that the language of symbolism becomes the natural language of occultism, since the searching out of symbolic meanings is one way of bringing about the direct experience of meanings.

Accordingly, the bewilderment and disorientation felt by the Westerner when given a symbolic text to study is almost to be expected. He has been taught to expect something quite different of a "good book."

It was Descartes, as much as anyone, who established the criterion of truth for Westerners. In his *Discourse on Method,* he listed the precepts he had determined to follow in his quest for knowledge, of which the first was

> never to accept anything for true which I did not clearly know to be such; that is to say, carefully to avoid precipitancy and prejudice, and to comprise nothing more in my judgment than what was presented to my mind so clearly and distinctly as to exclude all ground of doubt.

The virtue of this resolve, in Western terms, is unassailable, yet its mood is somehow alien to the reading of symbolism through the inner feelings which it provokes. One is inclined to demand, pursuant to Descartes' criterion, rather precise definition of terms, and meticulous logic—both matters which are not to be casually set aside—but the search of symbolic meanings represents an entirely different order of inquiry, with a discipline distinctively its own.

Descartes is for logical construction, for the building of a case. His sort of knowledge grows by accretion—by laying fact beside fact until, finally, a pattern appears which has the shape of a solid foundation for further investigation. But what of the man who considers the idea of "soundless sound"—an expression which the Cartesian would probably regard as a contradiction in terms?

The reader of symbols, we may say, is in quest of a *living* truth. He listens for the pulse of the heart of things; he tries to feel through the nerves of nature, as well as his own. He proposes to practice the brotherhood of life, declaring to himself that the figures of experience —his experience—are his portion of endlessly repeated *motifs* which may be seen throughout the galleries of existence.

Presented with this account of symbolism, the Westerner is likely to protest—a bit petulantly, perhaps—"But how can I be *sure* that I hit upon the right meaning?" And as long as this question troubles him, he remains a child of his age and *milieu.* In order to inhabit the world of living symbols, it is not necessary to be "right," it is necessary only to persist.

Descartes, let us recognize, was intent upon avoiding error. He greatly feared that he would not be right. But in the search for living truth, error has its own, inner correctives. Besides, being "right" is always a relative thing. Whatever our capacities, we can never know a truth that is beyond our perceptive powers. And the character of

symbolic communications is such that it presents numerous elevations, each with an appropriate validity for that level. Speaking of *The Bhagavad-Gita,* Mr. Judge wrote in the Antecedent Words to his rendition:

> . . . the poem can be read in many different ways, each depending upon the viewpoint taken, *e.g.,* whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral world, or the Hierarchies in Nature, or to the moral nature, and so on.

For the reader who longs for an Aristotelian sort of exactitude—who wants his treatment of individual, cosmos, astral matters, etc., each presented in separate books, or at least in separate chapters, so that he can always look things up to find out if his speculations are "correct"—such a prospect is not attractive. It may come as a painful realization to him to discover that, if he persists in this attitude, he will one day learn that he has for years regarded truth itself as unattractive.

Why do wise men employ symbolic means of communication? Surely, it is not simply to hide their secrets from the profane. The primary explanation, doubtless, is that symbols are often the most accurate way to convey profound philosophical ideas; and, further, they are used in order to arouse the courage that is needed for independent discovery on the part of their disciples.

The heart of the matter, perhaps, lies in what we are expecting to find when we come upon truth. Truth, we often say, is not an "intellectual" affair. It speaks from the heart. It is a sense of "the fitness of things," a capacity for understanding and an intuitive reading of the subtleties which hide from view in complex situations. Truth is doubtless all these things. By a study of precise doctrines and "teachings," however, we become familiar with the similitude of truth in metaphysics. What is it, we may ask, in human nature which experiences a vast sense of satisfaction in musing on the ideas of Karma and Reincarnation? It is the mind, the intellect, in collaboration with the profound need of human beings for believing that justice is the supreme law of life. It is natural to want to feel the same kind of satisfaction concerning the particular mysteries of individual experience. The joys of metaphysics, however, are abstract. They produce the pleasure of seeing a basic symmetry in the arrangements of the universe and the relationships of the beings engaged in evolution. The reconciliation of

the individual life with the sense of justice is vastly more difficult.

It is here, in the effort to find order in the complexities of our own lives, that we need high confidence in our capacity to make symbols instructive to us. The metaphysical information we possess remains useful, but it is only, so to say, the backdrop on the stage of inner experience. Now we are confronted with problems which seem altogether unique—they are *our own.* The nature of these problems no longer permits us to look up the answers in an index of metaphysical topics or discussions. Read and study we may, and must, yet the order of satisfaction we now require is painfully elusive to the intellect. Then there is that terrible feeling of insecurity, the sense of being at sea in a shoreless ocean of doubts and self-accusations. *What if we should fail?* Or take a wrong turning?

To be able to interpret this state of mind "symbolically"—to say to oneself, "This is no more than my own case of the despondency of Arjuna"—may be the beginning of the reading of symbols. We may float in an ocean of doubts, but it is also an ocean of life, and we have been told by one who gave much evidence of having knowledge that a man can lean back on the ocean of life, and be sustained.

What if there were no books, no articles and other helps to students? There comes a time in the life of every disciple when he must learn to "hold fast to that which has neither substance nor existence." If we recoil from the task of learning from symbols, and trying out what we learn, then we are making no real preparation against the day when there will be neither substance nor existence to support us in our indecision.

The transition required in the life of a student of Theosophy is more than a change from selfish to unselfish ways, although nothing is accomplished without this. There is also a transition in the very idea of knowledge, and in where it is to be sought, how it is to be tested, and what is to result after it has been obtained. The "self-reliance" of which the teaching speaks is that born in man when he conceives, and then confirms, that human beings are luminous beings, each possessed of an inner vision such as belongs to the gods themselves. It is to this discovery that the world of symbolism invites us. Symbols are a path to that existence in which life and knowledge are one and inseparable.

HIGHWAY HYPNOSIS

ONE more evidence of the stupefying effects of our machine-age "progress" can be gleaned from an article entitled "Highway Hypnosis," appearing in the July, 1951 issue of *Kiwanis,* wherein the author, Paul Harvey, relates how he became a victim of the modern parkway. He tells of driving home on a highway he knew, but, that driving along watching the white line on the road, the soft light on the dash board, the dark space ahead, and listening to the purring of the motor, he was hypnotized so that when he came to a curve he just didn't turn! After he came out of the hospital he decided to investigate why this happened, and found that 12 per cent of the night driving accidents occur just the way his did. These accidents used to be classified as "dozing at the wheel." Now it is believed that the driver is hypnotized, for does not the hypnotist work with the same accessories, a soft light focussing one's attention on a moving object, plus soft purring or music?

There are other paths than parkways and turnpikes upon which human beings travel, and with perhaps comparable dangers. There is the age-old, invisible pathway of evolution upon which all souls are traveling, in one direction or another. It is an inner one, moral and mental. As an ancient scripture states: "When this Path is beheld . . . whether one sets out to the bloom of the east, or to the chambers of the west, *without moving,* O holder of the bow, *is the traveling in this road.* In this path, to whatever place one would go, *that place one's own self* becomes."

Theosophical students all know about this path, and most of them probably sincerely feel they are slowly but surely making headway thereon. It may be beneficial to restate—for the benefit of the fresh applications each can make for himself—a few of the warning signals students must take note of if they would find their journey's end not a dead end.

Self-satisfaction in any form is the disciple's enemy; let him beware of it. Think not of how I am different from the world, the things I do the world does not do, the food or drink I will not touch, the elevating thoughts I hold, my devoted performance of the "expected" duties. The purring contentment of a self-righteous man is a sign of highway hypnosis!

Take no pride in following the lines of work established by the great Theosophical pioneers. Be sure it is the *work* which interests you and not a familiar ritual. A Lodge meeting attended is not a duty fully performed unless not only the body but an active thinking mind came along also. Watch out for highway hypnosis!

Be not satisfied, when called upon to explain the teachings, to offer "Theosophical clichés" and rote quotations. Do not be induced to give the "accepted" versions. There are no "accepted versions" in Theosophy but only the progressive reinterpretations of unchanging principles, and each student must do his own fresh and ever refreshing deciphering.

Do not confuse reading with study. Mental surfeiting invites a good long nap to sleep it off! Study class preparation is not "*reading* through the lesson," but *thinking* through it.

Do not coast along on the peace and satisfaction arising from the solving of your own pressing problems; your neighbor and the world are still miserable with theirs.

Remember, following a rut is not following a path. It will entrap you and lead nowhere.

The motorists that forget to make the turn, learn a very quick lesson, if they survive the experience. They *know* they went off the road. Fortunate is the Theosophical student if he crashes on obstacles the moment he leaves the path. His sleep, unfortunately, can be so noxious that incarnations may go by before he realizes that it has not been THE WAY, but a by-way he has been traversing, and what a long trek back to the main road!

The remedy for highway hypnosis proffered to drivers is just what one might expect, inasmuch as the cause is placed entirely outside the motorist himself. The Connecticut Petroleum Industries Committee bulletin, in reviewing the article in *Kiwanis,* states that the various automotive accessories necessary for night driving "will eventually hypnotise you." The remedy consequently is placed outside the driver, in illuminated warning signs to break the hypnotic spell. Advice to be constantly alert, to occupy his mind with positive thinking, to avoid drinking intoxicants, or turning on the radio, all steps he can take by himself, seems to be ineffective. Would not these outside warnings eventually become so familiar that little effect would be produced upon the perceiver? On the doors of high voltage centers in New York City

subways is painted the word "THINK!" thereby warning patrons from entering therein. This sign may be useful in accomplishing its purpose, but one wonders how effective it has been in stimulating the intellectual processes of the daily subway rider.

Similarly, no amount of ethical and philosophical slogans, applied from without, can be counted upon to awaken a student. The glorious fact about the inner Path is that each step must be consciously trod and understood—there can be no gaps in the experience. The traveler of this highway is impelled forward not by the journey's end but by an awareness that each step keeps the trail clear and open for others to follow. He must leave no deceptive marks which may hypnotize or misguide inexperienced pilgrims.

> Enter the Path! There is no grief like Hate!
> No pains like passions, no deceit like sense!
> Enter the Path! far hath he gone whose foot
> Treads down one fond offence.
>
> Enter the Path! There spring the healing streams
> Quenching all thirst! there bloom th' immortal flowers
> Carpeting all the way with joy! there throng
> Swiftest and sweetest hours!

Whatever is made by man is the incarnation of human experience, and the reincarnation of earlier human experience. Because a man is gentle with a woman or a woman kind to a man, a child may be born who will be lighted by a glow of gentleness and kindness, and this light will be transmitted to other children, to many children, for children are made in many ways, and may be many things—a song may be a child, or a gentle law, or a kindly treaty, or a mathematical formula expressing the tenderness of figures, an idea that will become a machine, expressing the tenderness of cogs and levers, before it becomes again an idea and then an emotion, again a child of someone's flesh, expressing the love of man and woman.

There can be, my thought continued, no absolute separation between thoughts and feelings and things, and there is no valid distinction between public and private acts, for history is not a play put on by a professional cast, it is the interaction of all men upon all men.

—EDMOND TAYLOR

GETTING BALANCE

The trinity of nature is the lock of magic,
the trinity of man the key that fits it.
—*Isis Unveiled*

ALL the forces of nature mix and mingle in man, making of him the microcosm of the macrocosm, an exact replica in miniature of the entire universe. Were it otherwise, the conquest of self would be less of a challenge, the badge of Adeptship too limited for the heavy price in discipline that is demanded for its acquirement. But because control of self implies also control of nature, it is a goal that has tested the mettle of the courageous in all ages. It is a goal said to be worth every possible effort.

Many are the failures that line the path of spiritual evolution, countless the casualties among those who seek control over nature and her mighty forces. Although every civilization adds to the number of Elder Brothers, the history of occultism, from the human side, is one long story of wreck and ruin. The successes in any age are few indeed, for as stated in the *Bhagavad-Gita:* "Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am."

But why should this be so? Why should the percentage of successes be so small? With a goal absolutely universal and common to all men, why should there be so few possessing the courage, determination, and singleness of purpose needed to press on to the end? The reasons, no doubt, are many—but one, which perhaps includes a host of others, is the undeniable fact that men in general are selfish, undisciplined, unbalanced. Not willing to listen to advice, these aspirants to adeptship or to chelaship wish to control nature *before* they have gained mastery over their own being—and this is most dangerous. Refusing to make of themselves "keys," they attempt to break unlawfully into the treasure house of life—thus calling down upon their heads the most potent of destructive powers—destructive, however, only because they are not understood and therefore cannot be controlled. To harness nature means to harness self, with all that this implies—perfect mastery over thoughts, purposes, emotions, senses, and acts. It means to create in

one's self a point of spiritual balance, through which the dynamic powers of the universe may flow, and be directed for the good of all mankind.

Thus it is *balance points in nature* that all men should strive to become, even as nature herself is ever and always effecting perfect harmony and equilibrium.

Every natural phenomenon in life represents a balancing of forces, wherein nature brings an adjustment on the basis of causes hidden deep within her secret realms. Rain, snow, lightning, earthquake and wind—each and every one is an orderly operation of cause and effect, a purposeful effort on the part of the Great Mother to produce harmony and equilibrium out of contending, chaotic forces. Why should man, the crown of all evolution, be less capable of harmonizing the forces which move in and around him? Why should man, the self-conscious unit of life, possessing infinite possibilities of intelligence, be less beneficent in his work than the non-self-conscious lives of the lower kingdoms?

If it is true that man presently fails of the high mission set before him, there is perhaps a very good reason for it. The teachings of Theosophy come to his rescue and show that *now* is the age of the great "Fall," that the reincarnating Egos, in their present cycle, are under the burden of the weary uphill path of the Golgotha of Life, and are therefore seen at a disadvantage.

The ultimate destiny of every man is that he may become a point of perfect balance, a focus, through whom the law of divine Harmony can work unimpeded for the good of the Whole, free of every element of personality. But how many individuals of today deserve the right of that distinction? Where is the man who is never upset by the surge of psychic force pounding against his soul? Where is the person who is never pulled aside into unjust paths by personal likes and predilections? Few there be, either in thought or action, who possess the poise and dignity that makes of them equilibrizing influences in their homes and communities. Yet, a single, equal-minded individual, however quiet and unassuming he may be, can accomplish infinitely more in his community than an army of partisans working for selfish ends.

The balanced man is like the great tree that is never upset, even by the strongest of winds. How stately is the oak in the presence of a storm! How gracefully it yields, yet how firmly it holds! Observe

leaves and branches—how they *give* with every breeze while remaining attached to the trunk. Observe the trunk which ever remains unmoved. Few individuals, evidently, know how or when to yield to pressures and are therefore thrown out of balance. What would happen to the branch or twig that refused to bend, or the leaf that chose for itself a fixed position of rigidity? To achieve true equilibrium, it is necessary that one make a distinction between the trunk of his being and its leaves, between principles and methods of action, between essentials and non-essentials. The balanced man cultivates what Wm. Q. Judge called the "higher carelessness," which, he said, is really more careful than any other position.

Many there be who wish to walk the path of Adeptship, but few aspire to self-discipline. The great need of the present cycle is for devoted men and women who are courageous enough to attempt self-mastery, unselfish enough to work for their fellow men, humble enough to act on advice given, and eager to obtain knowledge. The Masters have said that all their knowledge, past and present, would not suffice to repay the efforts of such humble workers for the Cause.

Let not the chooser of the path of self-discipline delude himself with the thought that it is a path unworthy of his efforts, that it is inferior or cheap, or in any way less thorny than the road he visualizes as belonging to occultists or adepts. The path of self-discipline *is* the path of adeptship. There is no other. The latter cannot be reached except by and through the former, and unless a person is strong enough to traverse this one safely, there is not the slightest chance that he will ever reach "lofty heights."

The present period is not the time for practical occultism, or for the performance of magical feats by which to astound the race. It is a period of preparation. It is a time when the Elder Brothers are sifting out from among men those *living germs* of pure and devoted hearts for future use. For occultists, They say, must be found and fostered for the future, for a time when the power of knowledge will be needed and pretensions will go for naught. Now is the time for learning balance—through study, work, and self-discipline.

UNIVERSAL APPLICATIONS OF DOCTRINE

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I propose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad** it is said:

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?

"This, thy Self who is within all.... He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares

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NOTE.—This article by William Q. Judge first appeared in the *Path* for October, 1889, and was last reprinted in THEOSOPHY for June, 1942.

*III Adh., 4th Brah.

that "the puller" or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future is woven, like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondence to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total

of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall

enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which

is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also "*lives,*" living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantara just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita:* "He who is spirit is also matter." Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter; even science holds that we do not really see matter.

Now during a manwantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they

are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practiced.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

Let a man once begin to think about the mystery of his life and the links which connect him with the life that fills the world, and he cannot but bring to bear upon his own life and all other life that comes within his reach the principle of Reverence for Life, and manifest this principle by ethical affirmation of life. Existence will thereby become harder for him in every respect than it would be if he lived for himself, but at the same time it will be richer, more beautiful, and happier. It will become, instead of mere living, a real experience of life. . . . As a being in an active relation to the world he comes into a spiritual relation with it by not living for himself alone. He will feel all life's experiences as his own, he will give it all the help that he possibly can.

—Albert Schweitzer

NOTES ON THE KEY

H P. BLAVATSKY'S discussion, in Section XIV, of "The Theosophical Mahatmas," immediately focusses upon the evidence that *all* men have hidden powers and capacities of an extraordinary nature. This, we think, should be taken as a reminder that Theosophical Adepts have always been represented as natural and normal developments of an evolutionary process, and, while the reality of their existence and great powers is asserted, care is taken to disabuse readers of the tendency to view such great beings as "supernatural." "We believe in nothing supernatural," writes H.P.B., "as I have told you already." Speaking of the Theosophical Mahatmas, she declares: "The powers which they exercise are simply the development of potencies lying latent in every man and woman, and the existence of which even official science begins to recognise."

The most delicate subject in regard to the existence of the Theosophical Mahatmas is obviously that of telepathic communication or inspiration, which H.P.B. asserted to be a normal means of communication between Adepts and disciples. On page 291, H.P.B. carefully outlines the rationale of such a phenomenon, and, after remarking the reaction of the inquirer—to the effect that "such a thing is entirely too miraculous"—says that "science itself will refute the arguments at no distant date." H.P.B. continues:

> Why should it be a "miracle," as you call it? A miracle is supposed to mean some operation which is supernatural, whereas there is really nothing above or beyond Nature and Nature's laws. Among the many forms of the "miracle" which have come under modern scientific recognition, there is *Hypnotism,* and one phase of its power is known as "Suggestion," a form of thought transference, which has been successfully used in combating particular physical diseases, etc. The time is not far distant when the World of Science will be forced to acknowledge that there exists as much interaction between one mind and another, no matter at what distance, as between one body and another in closest contact. When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will; for since the mind is not of a tangible nature, that distance can divide it from the subject of its contemplation, it follows that the

> only difference that can exist between two minds is a difference of STATE. So if this latter hindrance is overcome, where is the "miracle" of *thought transference,* at whatever distance?

The two references to "the world of science," asserting that incontrovertible proof of mental telepathy as a *normal* power of man will be forthcoming, are reminiscent of the prophetic tone of H.P.B.'s *Secret Doctrine* statement that *"the whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical...."* Interested students of the modern temper of opinion, and of discoveries which make many of H.P.B.'s doctrinal assertions more credible to the world at large, may here reflect upon the extraordinary growth of popular belief in telepathy in our time. During the past year, Lookout has carried a number of reports on Dr. J. B. Rhine's patient wearing away of scientific prejudice against a consideration of extrasensory perception, and Rhine's book, *The Reach of the Mind,* is a substantiation of each one of H. P. Blavatsky's words in the above passage. One of the general "transformations of mind" discussed last month in this series involves analytical attention now given to telepathy—and its implications.

It is at this point that one may reflect upon the importance of the Second and Third Objects of the Theosophical Society, in providing the focus for a sort of study which would support the view of man as a soul by many means of *indirection. Belief* in soul, as a religious expression of man's hope that he may finally transcend his present condition, has its functions, but also its limitations. Belief in soul without a study of the nature of the soul leaves devotees at the mercy of authorities claiming special knowledge of the subject. But whenever attention is directed to the specific capacities of soul, authority becomes more and more resident in the judgment and wisdom acquired by the individual for himself. What are the capacities of the soul? Clearly, all those indications that man is capable of passing beyond the conditioning effects of physical life. Whatever evidence of history establishes the indomitable nature of the will, by way of examples of singular persons who have surmounted every kind of physical and environmental handicap, can be made into a direct knowledge of soul, able to replace reliance upon doctrine. Thus H.P.B. called attention to the great teachers of history, and indicated why the noble philosophers

among the ancients needed to be given contemplative attention. Such study also gives substance to the assertion that man's *mind* can be much more far-reaching, less restricted by the shaping effects of environment, than may otherwise be believed.

There are, of course, other ways of approaching the examination of such a question as to whether the soul exists. One such was provided by a famous scholar and metaphysician, John McTaggart of Cambridge, during the 1920's. With a simple logical formula, he sought to clarify the debate between those who hold man to be primarily spiritual and those who hold him to be primarily material. McTaggart held that since scientific knowledge affirms that there is interaction between the mind and the body—just as the mind is affected by conditions of the body so are conditions of the body altered by the mind—we have three reasonable alternatives as to the nature of the interrelatedness admitted. First, we can argue that the primary influence is physical. Secondly we can argue that the primary influence is mental. In these cases, we would be asserting either that the body is an "effect" of the mind, or that the mind is an "effect" of the body. But, McTaggart added, why not adopt the simplest hypothesis, which is that the body and the mind are independent of one another, that each has powers of its own, and that the relationship is *reciprocal* rather than a matter of causal determination by one or the other? Further, if the mind has powers and functions of its own, there is no reason to suppose that the mind ceases to exist with the death of the body, nor that the mind is rigidly limited by the physical mechanism of the brain. Unfortunately, few men are able without difficulty to follow such logical metaphysical argument to this conclusion.

As for a study of "psychic powers latent in man," it may easily be recognized that even those who can presently prove little to themselves of the far-reachingness of the mind, or the indomitable power of the will, nevertheless have psychic experiences and realize psychic capacities in some degree. This, undoubtedly, is one of the major reasons for the inclusion of the third object in the program of the Theosophical Society. The psychic realm was and is *every man's* realm, and it was to be expected that the disciples of modern science would first begin their study of soul through a desire to explain such nearly universal phenomena. Dreams, for instance, have brought to each living person occasional intimations of a power to see and know clearly while the

operations of the waking brain are temporarily suspended. The psychologists were to discover more and more provocative material in dreams, and to see in them the unconscious speaking of a "symbol language" which the conscious mind is not even aware can be spoken. While the first interpretations of these "symbols" were bound to be strongly colored by the prejudices of a materialistic age, it has been just as inevitable that we should witness a gradual swing in an opposite direction—the talk now is of the relatedness of dream symbols and religious symbols; further, among some psychologists such as Erich Fromm and Joseph Campbell, the conviction is growing that this language may be as real or even more real than the confused chatter of our waking lives.

J. W. Dunne's book, *An Experiment with Time,* published in the 1920's, as was McTaggart's, listed a phenomenal amount of evidence to support the view affirmed by H.P.B., though this was accomplished in more academic terms. Dr. William MacDougall's initial experiments with "ESP" at Duke and the intensive program carried on for so many subsequent years by Dr. Rhine, in continuation of his predecessor's efforts, provide ample background for asserting that there is no other valid alternative.

The recalcitrant reactions of the world of scientific opinion to these discoveries, however, does indicate one of the basic weaknesses of the laboratory approach. Dr. Rhine's work has been violently opposed by those who objected to the renewal of what they mistakenly *thought* to be supernaturalism, and such prejudices are only gradually abating. A dearth of philosophical tradition in the West has similarly made it very difficult for the layman to assess the significance of evidence supporting telepathy and like powers, and even the frequent publication of evidence that "telepathy is a fact" may make little difference to the average individual's conception of the structure and meaning of human life. A man of truly philosophical temperament, on the other hand, might reflect in the following manner: If there be such a thing as telepathy, potential in all men, this would indicate that our ceaseless frustration in being able to realize consciously only isolated bits of knowledge may sometimes be surmounted. If the thoughts and wisdom of the greatest of men have real and reachable existence on the mental plane, and if this wisdom is available to all those who learn to speak intelligibly the language of the higher mind, then a relatively complete

and perfect wisdom may one day be available for each one. Such speculation would be the most logical basis for believing that a "golden age" may yet arrive for humanity as a whole, and thus a noble dream of future happiness and harmony be given vitality. Further, if men become aware of the hidden moral influence which each exerts upon his fellows by the quality of all his thoughts and feelings, working "telepathically" at each moment of the day, the whole subject of moral responsibility is enormously deepened. And it is only those who have reflected upon such occult matters who are likely to appreciate the nature of the relationship existing between Mahatmas and men.

It is little wonder that H.P.B. discusses "psychological powers" and the Mahatmas in the same section of *The Key to Theosophy.* This is not, as might superficially appear to be the case, a stressing of the particularized phenomena of which the Adepts are reputed to be capable, but rather a way of building a natural link between man's own powers and the comprehension of the nature of the Mahatmas—and their work. Finally, the Theosophical student is encouraged to look at the marvelous possibilities of the future, and thus share, in degree, one of the characteristics H.P.B. attributes to Masters who, she says, "look at the future, not at the present."

It is crucial for us, and for society in general, to know whether or not the mind is just a physical brain function. For without freedom of choice our social philosophies would collapse. Without free volition there can be no morality, no real democracy, not even any science itself as a free inquiry. If mental life is wholly a product of cerebral physics there would appear to be no escape from physical law anywhere in the course of human conduct. Freedom is then only a fancy, and ethics, under physical law, entirely a fiction.

Only by research can it be determined which is correct, the mind-centered or *psychocentric* view of man, or the brain-centered or *cerebrocentric* conception. Mere beliefs, of whatever type, are no longer sufficient for the guidance of humanity.

—J. B. RHINE

YOUTH-COMPANIONS ASK— AND ANSWER

WHAT is the psychological meaning of competition in sports such as baseball, football, etc.? Is not competition conducive to personal triumph?

(a) It seems that competition in the ordinary sense is taken to mean rivalry, but this is really a corruption of the word. Its real meaning is "to seek together," and the definition commonly applied to it shows a definite need of revising our attitude towards it. Any ill effects derived from competition merely indicate weaknesses of the individual, and the immaturity of the soul engaged in the competition. It is entirely within the means of the individual to make of competition either a medium of self-discipline or a medium of petty jealousy. What the individual should make of it is a process of learning. We have to get used to the idea that life is not a bed of roses, but has its ups and downs, successes and failures, just like a sport.

(b) The attendant evils of big-time competition in sports have prompted several colleges, notably the University of Chicago, through the influence of Dr. Robert Hutchins, to banish intercollegiate sports competition, and to substitute and expand intra-mural athletics. This is done in the belief that intercollegiate big-time sports cater to the abilities of a few handpicked and trained athletes who bathe in a kind of bloated and frenzied glory, while the mass of students are relegated to that condition which we may call "spectatoritis." Intra-mural sports, on the other hand, have as their purpose a more complete kind of physical training for all students, including the "non-athletic," in its program.

In this connection the second object of Theosophical Pathfinders speaks of the importance of *all* its members developing sound bodies. And it also follows that certain conditioning sports like gymnastics and track lend themselves by nature more to individual effort.

(c) As soon as more than two individuals are involved in a game the element of cooperation becomes evident. It is impossible to achieve success in a team sport without the active, conscious unity of all members. Due to this unity and interdependence, the attitude toward defeat and victory does not have to be one of individual personal triumph, or

disgrace, but rather one of united action which is either good enough to win, or requires improvement. Although competitive sports may have certain disadvantages, it seems that if played by teams the lessons learned would over-balance the harmful factors.

In order to consider the effect of competition on individual sports, one first has to decide wherein the faults found with competition lie. Is it with the game, or the individual? Can competition be of value? If competition can serve a useful purpose then it is the individual participants who are responsible for the loss of moral values—rather than the method. Competition can be used as a means of instruction in acquiring a skill.

The *Gita* says, "He who is of equal mind in pain and pleasure, Self centered . . . such an one hath surmounted the qualities."

Therefore, if we have a desire to improve and change our attitude towards sports, it will be necessary to equip ourselves with moral values and attitudes that will not sour. Trying to improve one's own individual record—self-competition—has many advantages.

(d) The difference in degree between people would seem to indicate the difficulty with which competition could be eliminated. Then again, it may be questionable whether competition would need to be eliminated in order to do away with personal triumph. Any sport can be competitive, whether it be a team sport or otherwise, and competition is not itself really either good or bad. What could be considered the most competitive sport is not necessarily harmful—it is the feeling of the player that counts. Games are part of working and learning together and should lead all contestants to work better with themselves and with others. Personal attitudes will show themselves, if they be present, no matter what kind or type of game is played. The task is to eliminate selfishness at every opportunity.

(e) Seeking to beat another (team or person) at anything, whether or not it is a game or anything else in life, seems to stem basically from a desire for security. Everyone wants to be able to match up to or at least strive to match up to his brother's seeming superior achievements. As far as competition being conducive to personal triumph is concerned, it would seem to be so only in the sense that it makes that person who enjoys such triumph feel, happily, that he is that much more ahead of all the others in the race with the bugaboo that threatens to cast him out if he does not keep up. In this sense he may flaunt his triumph

egotistically, with the fear of insecurity in the back of his mind. If an attempt were made to present security in its truest sense and not in the sense accepted by the world, much of this would be eliminated.

Is a familiarity with current trends in psychology and philosophy necessary, (a) in furthering Theosophic first principles, (b) in "understanding the meaning of the present Theosophical Movement," and (c) in gaining a truer perspective on Theosophic Doctrine?

We may be grateful that there aren't ready-made answers to questions of this nature easily available in a U.L.T. Rulebook of prerequisites for membership. The conspicuous lack of such answers is but another indication of the wise, broad, and "self-respecting" basis for association which the U.L.T. Declaration provides. This statement of policy calls especial attention, we think, to the fact that differing karmic situations require varying expressions of Theosophy; hence the "necessaries" in any given situation also vary. The clause of the Declaration, "independent devotion to the cause of Theosophy," suggests that the individual strive to disseminate Theosophy, comprehend the significance of the Movement, and achieve a newer, broader viewpoint of doctrine in whatever terms are most natural to him. With some Associates, promulgation and comprehension are best accomplished through the intellectual media, while with others promulgation occurs mostly by exemplification, or comprehension through intuitive realization. Of course, many students tend to over-emphasize either the speculative or intuitive, and in a final sense the Theosophic ideal regards a balance (resulting in synthesis) between these aspects as the only worthy goal. Realization of such a balance, however, is recognized as a work of lifetimes.

For those students intellectually inclined, to become familiar, not only with current psychological and philosophical thought, but as well with important contributions to Western thought throughout history, is undeniably useful. Moreover, the Neoplatonists, Spinoza, Leibniz, and some of the great German philosophers are Theosophically important. Spencer, Hegel, and Schopenhauer are instructive to read, as are such men as James Mill and Thomas Paine. Such learning need not be limited to "literati," but can be encompassed by many students over a period of time, if the worth of such a program is recognized.

Awareness of current thought-trends served H.P.B. well. The eclectic and comparative method of developing theosophic ideas is found

in *Lucifer,* and the pages of *Lucifer* were open to the speculations of Spiritualists, Atheists, Socialists, Materialists, and Idealists alike. Thus, by contemplative comparison, a theosophic attitude was promulgated by this publication. And always those individuals who keep in touch with the pulse of the time can bring about constructive discussions with non-theosophists which wouldn't be possible otherwise.

The Theosophical Movement is primarily a movement of transcendental ideas opposed to the forms and dogmatisms which enslave men's minds. Since U.L.T. supposedly serves as a focal-point and vehicle for the stimulation of this movement, the meaning of it must be understood if U.L.T. is to remain as one of the focal-points. According to Robert Crosbie: "There are many kinds of bodies, and work has to be done in each, in accordance with the possibilities afforded by its nature"; and "The Theosophical Movement is greater than any society or organization." It must be necessary to relate the efforts of U.L.T. to the world of ideas at large—just as H.P.B. identified the T.S. with the spirit of free-thought in *Lucifer*—if the present Theosophical Movement is to be understood. Being aware of the advances of psychotherapy or philosophical trends toward synthesis of Eastern and Western thought, for instance, tends to develop a more dynamic conception of the impact of Theosophic ideas on the world.

It seems safe to say that *full* appreciation of Theosophic doctrine becomes possible only with a background in Modern and Western thought. "Full" appreciation stems from understanding and breadth of perspective; if other trends of thought are not known, how can Theosophy as a doctrine be carefully evaluated? Were the innumerable references made by H.P.B. in *Isis* and the *S.D.* to thinkers and thought of the past mere eloquence? As an example, how can the statement (*S.D.* I, 628), "... were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of esoteric philosophy would be made to appear," be appreciated without background? Is it not significant that both of these seventeenth-century philosophers are receiving increasing attention? Similarly, no one will dispute that the opening pages of *The Key to Theosophy* cannot be completely understood unless one's perspective includes some direct knowledge of Plato and Neoplatonism.

KARMIC INSTABILITIES

> True wisdom of a spiritual kind is. . . .
> a meditation upon birth, death, decay,
> sickness, and error. . . .

"VIBRATION," wrote Mr. Judge, "is the key to it all." And "all" consists of Life and its processes. The processes, usually called evolution, involve the expansion and development of inherent powers locked up in the Monad, and then lead the human soul through tribulations of existence in matter. The human undergoing this pilgrimage on earth cannot help thinking and acting, cannot help using his powers. But the Pilgrim is not yet all-wise; he has made for himself a condition of spiritual poverty, and, in ignorance of the Power at his constant command, he perpetuates an existence of self-made misery which he does not understand.

Theosophy brings to mankind an explanation of the truth of man's status, an explanation of the means by which he created his sad estate and an account of the laws and rules he must explore, understand and accede to if he would separate himself from his present condition and not further succumb.

Arjuna's Vision revealed the triple Universe ringed with Fear, the state in which earth's populations are seen to be today. What is the origin of fear, a state unnatural and unknown to spiritual being? Fear is the prime characteristic of Ignorance. Man, identifying himself with the qualities of material life—with the opposites of attraction and repulsion—is afraid of the unexplored, afraid of any change in status. For fear is a clinging to something partial. The pull of the pole of matter is toward the personal self, away from the All. The human being, registering the impulsions of such orientation, loses his prescience of Eternity and with gaze thus narrowed to momentary considerations struggles "to preserve present possessions." The indwelling God has exchanged light for darkness; instead of his original state of omniscience and lordship in the Universe, man has limited his purview and become a creature of fear.

Fear, a product of passions and desires, is the vibration which makes man impotent. It kills his God-force—omnipotent Will. It is *Tanha,* the cleaving to matter, which generates and renews all the tendencies,

attributes, and habits that chain the Promethean man to his rock. These self-created bonds of man are his skandhas.

Skandhas are the energies generated through man's lower principles. They constitute his mental, psychic, and physical being as he ordains it. At birth, the several sets of skandhas belonging to him unite to form his personality; as maturity is reached they begin to separate and weaken, bringing on decrepitude, old age and death. In them lies a great part of the answer to the riddle of conditioned existence. They are being made from moment to moment under the law that every thought, upon leaving the brain, unites with the elemental life-forces of Nature, becoming an entity with quality and strength in accord with the force put into it. It is then evident that the skandhas assist in forming the background for incarnated existence, giving it color and accentuating all the varieties of karmic circumstance which make up each incarnation.

Disease, old age, death are but effects of the weakening of the total cohesive force of several sets of skandhas. Physical health, mental health, psychical health result from skandhas or energies being generated and maintained in a condition of vital cohesion—a condition which can be achieved only by an orientation which is universal and spiritual instead of personal and material. Health, moral and mental, is imperative to growth. And growth must be that expansive transition from the presently known conscious existence in matter to a conscious existence in spirit—from ignorance to knowledge.

To effect the transition, a bridge must be built. The span between the two worlds, between the infernal and the divine, requires, of course, a totally new construction. It is a bridge created by thought, but of the kind which makes for a *permanent* "astral" structure. The thoughts and the elemental forces they inform have to be endowed with another quality than that engrafted by habits of the lower nature. First of all, must one try to remove himself in thought from fear, and this removal can be accomplished only by a realization of Self and by determined effort toward equilibrium. Determination by degrees brings the Will into action, for determination is not a skandhic energy but the activity of Manasic force. It can, if arising from the higher mind, induce a finer type of vibration in the lower skandhic man, knitting together the weakened shreds of personality and imparting new tone to the whole.

This is the foundation for an improved vital and magnetic process essential to inner growth. Writing along these lines, Mr. Judge speaks of three astral currents of the "spinal column" of the astral man, which correspond to positive, negative, and neutral in magnetism and *whose regular balance is essential to sanity.* It is along these inner astro-nerve currents—the vital airs which transmit sensation, impression and all kinds of vibration between mind and matter—that intercommunication is maintained between the two worlds of form and idea. Thus the balance essential to sanity in man's astro-mental life is a matter demanding study, observance, firm determination, and sustained conscious effort.

It can be seen that the behests of self, of the natural impulsions arising from the various skandhic foci of desire and habit formed in other lives, and strengthened in this one, unless controlled by Will may ultimately control the man. The extreme case is seen in the insane person in whom fear and its correlates have altogether perverted the normal balance of the life-sustaining astral currents of the inner man. Ill-health, psychical or physical, would seem to be an indication of prolonged habits of separative thinking which have produced blocks and disabilities on the astral plane and are now manifested on the physical plane. Such thoughts are given through many incarnations to elemental lives appropriated by ourselves to form our vehicle.

There is no chance happening or accident, no miracle; the gradations of expressions of consciousness are infinite, and our relation to them, where we stand, must be seen. We must realize the import of the study of the skandhas in unravelling the skeins of human destiny. The skandhas are a large portion of our Karma, its record, memory and agents; in our complete identification with them we have lost our Power as *Manasa-putras.* Constituting our working human instrument in toto, they require contemplation, understanding, and individual treatment. From their influence we shall never escape, alive or dead, for their life is our magnetism. To see them as they are—not erroneously thought of as oneself—is to see the true "created cosmos," and the Thinker—ourself—as literal Creator.

THE CONTEXT OF THE FUNDAMENTALS

THE fundamental propositions offered by Theosophy as bases upon which one may build his philosophy of life can never become substantial as truth to an individual until they become the dynamic realities of daily living. Psychologists, educators, doctors, and philosophers have all agreed that the archetypal errors of mankind are fear and selfishness, with each partaking of the other. The propositions of Theosophy place the cause and cure directly in man himself. For so long as man considers himself to be but a combination of body and personality, so long will he be subject to the frustrations, the anxieties, the insecurities and fears that arise from undue concern over the body and personality. If others are seen as entirely separate beings, each inevitably adhering to but his own personal desires, his likes and dislikes, selfishness will remain the ultimate ruler in all human relationships.

But if a man consider that in a universe of incessant change and endless diversity there may be that which does not change but remains constant, sustaining change—what then? If each one is, in essence, permanent and universal, what is to be feared? Only, it is clear, those illusory creations of the temporal, personal nature. And what can selfishness be, then, but those actions which must inevitably arise from a separative and erroneous conception of the Self? As a man begins to recognize and realize in himself the One Spiritual Reality uniting all beings, he gains courage, freedom and the dignity of assurance. Knowing himself, then, to be "one with all Life," he no longer binds his mind with prejudices, condemnations, envy, or egotism. Instead he becomes expansive, compassionate and humble.

Because, however, we are not yet capable of orienting ourselves completely and constantly in this Divine Self, we continue to act selfishly, and we suffer. We suffer physically, emotionally, and mentally. While the student can find in the theosophical doctrine no miracle drug to cure his malady, he may find knowledge of a process, the understanding of which will ultimately bring him freedom.

For if he will observe carefully, he will discover that all his problems, all the circumstances over which he may be concerned, follow cyclic patterns of beginnings and endings, actions and reactions, and

that such patterns pervade all nature. All chemical structures are based on the molecular patterns of attraction and repulsion; in the vegetable, animal and human kingdoms may be seen the cycles of creation, preservation, destruction, and regeneration. The universal fact, that effects flow inevitably in a cyclic manner from preceding causes, forms the basis for all scientific investigations; and being universal, it likewise is the basis for all philosophic inquiry into the nature of man and the universe. Thus the thoughtful man begins to realize that the circumstances and events of his life are, in truth, effects of causes which he himself has originated in this or some other lifetime. And because the law acts impersonally, such effects could hardly be considered as punishments or rewards, but are seen rather as reliable indices of the weaknesses and strengths of the physical, psychic and moral natures.

The man who looks for the significance of circumstances in terms of cause and effect begins to rely on and make use of this law of Periodicity. He becomes, in fact, a warrior—for he does not moan about life, he meditates, and he fights, marshalling the strength of his will and the power of his discrimination. These forces he deploys into those areas where it may be seen that his lower nature has betrayed him.

Since he is looking for the underlying significance in his experiences, he must, of course, consider the significance to be found in his relationships with others. He may ponder long over the attraction or repulsion felt toward some particular individual, but his time may be better spent in considering the duties inherent in the relationship. In meeting and discharging obligations one must search constantly his motives and attitudes—those causal factors which may free, or bind him ever more tightly in the skein of unfulfilled duties. For though a duty be ignored temporarily, as a responsibility which had its creative beginning in man, it is never lost, and must be met at some time. It may be discharged perfunctorily with an attitude of resentment, and as such will probably recur; or it may be a consummation and the completion of a cycle. Once aware of the subjective and causal plane of attitude, one may see the necessity of cultivating in his dealings with others patience, gentleness and understanding.

Duty is and will always be with us—it is inherent in the interrelation, the interaction, and interdependence of all beings. And as man

becomes more and more aware of the interrelations of manifested life his universe expands in an unbroken continuity. As he discovers the subjective and causal factors underlying forms and their relationship, his *understanding* grows until he perceives the universe as a Unit of interdependent Beings, with responsibility resting in man.

He finds, as his awareness increases, that not only is he responsible for the circumstances of his own life, but must consider also the effects his actions have on others. His sense of duty then expands from a sense of obligation to one of consideration; his individual responsibilities have become universal ones. For such a man has realized his potential godhood; his sphere of influence is without bounds, extending into the mineral, vegetable, and animal kingdoms below, and reaching upward to those perfected beings who have gained the knowledge and equilibrium for which he now struggles.

What, we might ask, do "the lower kingdoms" offer under the reciprocal process of life? Theirs is the foundry of material forms; there can be seen emerging myriads of complex and intricate instruments, evolved as expressions of consciousness, to serve as its means of gaining experience and knowledge. An amalgamation of those experienced lives of the lower kingdoms forms a precise instrument, the physical body, which serves as a vehicle for that thinking, choosing being which is man.

What man thinks and chooses is the determinant of what he and his universe become. If he chooses to allow his consciousness to become centered in sensation, in the surging tides of emotion, or in the glittering, specious challenges of the intellect, he so restricts the purview of the soul that it may easily lose its sense of identity with other beings. Such orientation deflects the power of man's Divinity and makes impossible the achievement of that controlled equilibrium which permits the entire nature to function as a responsive instrument.

The great purpose—growth—is inherent in the ceaseless motion of the universe. In man, a being of Mind, that growth must be a conscious process arising from the basic realization of responsibility. He must seek experience with an open intelligence; he must hold those things which become dear to him with open hands, and cherish the knowledge gained with open heart. His goal is the Ideal of Unity; his path, the dangerous maze of diversity. Yet that ideal is always present, sustaining and harmonizing.

ON THE LOOKOUT

Subtleties of "Freethought"

William Q. Judge's identification of the Theosophical Movement with every historic struggle for freedom of the mind emphasizes the continued significance of analyses and debates bearing on this subject. The full awakening of man's higher powers and faculties is obviously dependent upon the exercise of untrammelled choice in the forming and voicing of one's own opinions and beliefs, while all influences which discourage the assumption of responsibility for seeking and speaking the truth as one sees it must be combatted by those who proclaim an evolutionary philosophy of soul.

"Becoming a Person"

Several penetrating observations on the modern predicament in regard to intellectual freedom are offered by Gordon Keith Chalmers in his recently published *The Republic and the Person.* Dr. Chalmers is pre-eminently a philosopher and thus approaches the debates on academic and intellectual freedom in a way that encourages reflection. He writes:

> The abiding judgment of the question whether or not the individual is valuable rests upon the observation that each individual has implicit in him the possibility of becoming a person. What we know of people tells us this, not argument nor demonstration in the Euclidean sense. There is no guarantee that extensive knowledge of humanity will lead one to this conclusion, but history shows that most informed and clear-thinking men and women, when left alone by bigotry and inquisition, arrive in their own way at this remarkable conclusion.

The Mechanization of Mind

A retarding factor in the process of "becoming a person" is clearly the specialization and mechanization of "knowledge," itself a consequence of a technical society. Dr. Chalmers' discussion of education in America is prefaced by the following paragraph:

> The chapters in this volume on the educational system will deal with the substitution in our lifetime of means for ends. The important question concerns the effect of machine-graded yes-and-no questions upon teaching and learning. We can afford to buy the machines

> and to hire and train the mechanical brains. Can we afford to encourage the mechanical thinking which the tests encourage? That is the vital problem. "What is the use of knowledge, young man?" "To pass the examinations." "How can you do that?" "Mark the right questions right and the wrong questions wrong." For this should be substituted the following: "What is the use of knowledge, young man?" "To make something of my own with it." "How do you do that?" "By my own reasoning."

EINSTEIN ON "EARLY SPECIALIZATION"

Dr. Albert Einstein recently voiced similar sentiments in a New York *Times* interview (Oct. 5, 1952). Dr. Einstein's position in the Institute for Advanced Study at Princeton has not led this savant to exclusive preoccupation with graduate study. The basic education of coming generations has always been one of the great mathematician's deepest concerns. In opposing "early specialization," as the New York *Times* report has it, Dr. Einstein declared:

> Overemphasis on the competitive system and premature specialization on the ground of immediate usefulness kill the spirit on which all cultural life depends, specialized knowledge included.
>
> It is also vital to a valuable education that independent critical thinking be developed in the young human being, a development that is greatly jeopardized by overburdening with too much and too varied subjects.
>
> Otherwise he—with his specialized knowledge—more closely resembles a well-trained dog than a harmoniously developed person.

THE FETISH OF ADJUSTMENT

Joseph Wood Krutch, writing for the *Saturday Review* (Jan. 10) under the title "Is Our Common Man Too Common?", brings up another dimension of the free-thought question. Not all of the restrictions upon independent inquiry are promoted by institutions, and there is ample evidence of a tamasic human propensity to betray one's individual identity by voluntary submergence in the lowest common denominator of group thought. Dr. Krutch puts the matter this way:

> As David Riesman and his collaborators pointed out two years ago in their brilliant analysis called "The Lonely Crowd" (Yale University Press), the ideal now persistently held before the American citizen from the moment he enters kindergarten to the time when he is buried under the auspices of a recognized funeral parlor is a kind of conformity more or less disguised under the term "adjustment." "Normal-

> ity" has almost completely replaced "Excellence" as an ideal. It has also rendered all but obsolescent such terms as "Righteousness," "Integrity," and "Truth." The question is no longer how a boy ought to behave but how most boys do behave; not how honest a man ought to be but how honest men usually are. Even the Robber Baron, who represented an evil manifestation of the determination to excel, gives way to the moneymaker who wants only to be rich according to the accepted standards of his group. Or, as Mr. Riesman sums it up, the American who used to be conspicuously "inner-directed" is now conspicuously "outer-directed."

Historical Background

The Key Reporter, Phi Beta Kappa magazine, contributes some interesting observations by Lewis White Beck on the perennial warfare within universities in regard to the right of dissenting opinion. Dr. Beck has spent some time absorbing the implications of Immanuel Kant's *Strife of the Faculties,* published in 1797, which merits contemporary study, in Dr. Beck's words, as a "treatise on the philosophy and politics of higher education." In Kant's time the influential German universities were divided into two faculties. The "higher" included the fields of theology, medicine and law. The "lower" faculty was the philosophical faculty, and the pedantic and dogmatic approaches of the "higher" faculty were imposed upon the "lower"—the kind of education to be offered by the lower faculty, in other words, was dictated from above. Dr. Beck thus describes Kant's own predicament:

> Frederick the Great had said, "Argue as much as you will and how you will; only obey." Nevertheless, especially after his death, the Prussian ministry laid a heavy hand upon instruction even in the philosophical faculty.

Suppression of Enlightenment

> The great Kant was always required to lecture from textbooks written by infinitely lesser men, and his right to publish and lecture on matters of religion was taken from him by Frederick's successor. It was partly against this edict that *The Strife of the Faculties* was published. For the good of the government itself, Kant asserts that there must be a faculty independent of the command of the government. In his time, only the philosophical faculty even claimed such freedom from outside dictation, and it had been gradually secured in bitter controversies. When it was first won, academic freedom was for good reason called *libertas philosophandi.*

> There is a historically intimate connection between what we call academic freedom and the importance of research. The philosophical faculty was the only free faculty, and it was the only faculty that was made up of men expected to think for themselves and to guide others to think for themselves instead of telling the students *what* to think. There is no virtue in academic freedom if the legally free teacher merely repeats what he happens to have learned from others. The obligation to try to discover truth is the price that faculties pay for their academic freedom to speak the truth as they see it. Without the personal discovery of truth, academic freedom means only the limited freedom to choose one master or one canonical text instead of another. The exercise of free inquiry and instruction is now as inherent a feature of the professional schools as it is of colleges of liberal arts. Freedom of inquiry and instruction in theology, law, and medicine was nurtured in the atmosphere of *libertas philosophandi.* It has ceased to be just a dangerous venture on the part of men of genius like Vesalius, Leonardo, Erasmus, Bruno, and Vico.

"Robbing the Human Race"

One of Dr. Beck's concluding paragraphs seems particularly apt:

> Academic freedom has two beneficiaries—the man who practices it, and the rest of society which is kept alert by its practice. The first man to recognize the social function of the *libertas philosophandi* was perhaps Socrates, who asked for a pension so that he might continue to question and to be the gad-fly of Athens. Academic liberty can never be secured on the premise that it is a privilege of the few who teach in college. You could easily take away the right of freedom of the press if you interpreted it only as a privilege of the few who write books, or you could destroy freedom of religion if all it guaranteed were the privileges of the few who preach. I invite your attention to John Stuart Mill's succinct formulation of this thesis: "The peculiar evil in silencing the expression of an opinion is that it is robbing the *human race.*"

A Global Concern

The British *Manchester Guardian Weekly* (Jan. 29) contains a brief and constructive survey provided by Alistair Cooke, the *Guardian's* American correspondent, by way of a discussion of Dr. James Bryant Conant's last report as the retiring president of Harvard University. Dr. Conant's decision to leave the educational field to accept an appointment as United States High Commissioner to Germany has been viewed with misgivings by a number of college teachers, who

will miss his presence at a critical time. Dr. Conant has spoken strong words, often, in defending "the tradition of dissent" in universities. Alistair Cooke writes:

> Dr. Conant's report was hungrily awaited by American teachers in the loftiest graduate schools and the humblest public schools. The next Congressional search for Communists and fellow-travellers will be made in the universities, colleges, and schools. This is bad news for any Communist or Communist sympathiser still at large in the teaching profession anywhere in the United States, no matter whether his specialty is history or botany. But many educationists are afraid that it will be bad news too for the future of those teachers who value the tradition of dissent.

While Dr. Conant seems somewhat equivocal on the matter of Congressional committees to investigate university instruction, he is "against any large inquiry into teaching systems":

> It would be a sad day for the United States if the tradition of dissent were driven out of the universities. For it is the freedom to disagree, to quarrel with authority on intellectual matters, to think otherwise, that has made this nation what it is . . . Our industrial society was pioneered by men who were dissenters . . . the global struggle with communism turns on this very point . . . The independence of each college and university would be threatened if Governmental agencies of any sort started inquiries into the nature of the instruction that was given. The colleges of the United States have nothing to hide, but their independence as corporate scholarly organisations is of supreme importance.

Brotherhood in Politics

In a world psychologically crushed by dominance of the "self-preservation" credo, the most helpful form of political expression is often in terms of national self-criticism. Provincial nationalism has always thrived on self-gratulation and the companion evil of self-righteous castigation of the customs and beliefs of other lands, just as sectarian religion has thrived upon a belligerent conviction of superiority. The "noble" freedom to which the American Republic was originally dedicated, must, above all, be freedom of belief gladly granted, inspired by impartiality of mind and a sympathetic breadth of horizon. Today, two of our most eminent Jurists, Justices Learned Hand and William O. Douglas, raise strong voices in the wilderness

of derisive frenzy, reflecting the universal humanitarianism of those who participated in forming the Constitution of the United States. Justice Hand, focusing the Universal Brotherhood perspective upon the ever-present problem of securing respect for ideas other than our own, recently remarked:

> The subject matter of science is recorded observation of the external world; the subject matter of statecraft is the Soul of Man, and of that too there are records. . . . It is not enough to be personally detached, although that is of course a condition; we must also acquire a capacity for an informed sympathy with, and understanding of, the desires and values of others; and, I submit, only those have any chance of attaining this whose experience is supplemented by some acquaintance, the wider the better, with what others have thought and felt.

The Dangers of "Anti"-Movements

Justice Douglas' crusade against emotional anti-Communism and his companion crusade for a better understanding of the poor and oppressed of Asia have stirred many throughout the world toward a comprehension of the psychological meaning of Universal Brotherhood. Speaking before a Philadelphia Evening *Bulletin* Forum section last March, Douglas began by extending the same point discussed by Learned Hand, mentioning the subtle dangers which lie in wait for those Americans who allow themselves to become "captives of one school of thought":

> The demands of orthodoxy already have begun to sap our strength —and to deprive us of power. One sees it from far off Asia.
>
> Our weakness grows when we become intolerant of opposing ideas, depart from our standards of civil liberties and borrow the policeman's philosophy from the enemy we detest.
>
> That has been the direction of our drift. It is dangerous to the morale of our people. It is destructive of the influence and prestige of our country.

Let's Face Our Chauvinism

When Justice Douglas calls upon Americans to evaluate the awful insularity of our opinions and the smugness underlying a host of mistaken political policies he does not mince words. Pretensions to international idealism, he reminds us, are confounded by such facts as the following:

> We use Nehru, the spiritual leader of all the colored people of India, as a whipping boy.
>
> We throw our weight on the side of the status quo. We pour billions upon billions of dollars into projects designed to stabilize the situation. We prop up feudal overlords. We align ourselves against the revolutions.

Douglas' sympathetic observations on his Asian travels, as reported in *Strange Lands and Friendly People* and *Beyond the High Himalayas,* obviously enabled him to view America with that *impartiality* considered by Learned Hand to be prerequisite for worthy statecraft. Douglas also implies that the promulgation of the world brotherhood idea must be accompanied by self-regulation and dedication:

Civil Liberties—the Microcosm

> From Asia one sees an America that is strong and rich and powerful, and yet crippled and ineffective because of its limited vision.
>
> When we view this problem full face we are following the American tradition. The times demand a renaissance in freedom of thought and freedom of expression, a renaissance that will end the orthodoxy that threatens to devitalize us.
>
> If we have that renaissance, we will recapture our capacity to manage the present crisis by political and diplomatic means. When we restore our faith in our civil liberties, we will be true to our character. When we are true to our character, we will be bold in our thinking.
>
> When we hitch ourselves to the power of ideas rather than guns and dollars, we will become strong in political management and able to offer the world an alternative to war.

Fitting Praise

On the occasion of Douglas' Evening *Bulletin* Forum speech—which was a remarkable condensation of a great thinker's writings and reflections over a period of years—Robert McLean, president of the *Bulletin,* inferred that the Justice's courage must be the supreme courage of the philosopher, who, seeing the truth, is incapable of deviating from its implications. "Justice Douglas," said McLean, "has a predilection for lofty places. He is, as you know, a famous world traveler and mountain climber." The publisher continued:

> Maybe it is on such heights that he has found the long view and broad perspective reflected in his thinking, writing and speaking.

> He has penetrated deeply into the strange lands of the East and Middle East and has taken the trouble to know their peoples. In turn they have rewarded him with warm affection and confidence.
>
> Perhaps Justice Douglas has discovered a formula for living that might profit us all to learn. Certainly his is a point of view and a quality of thought that warrants thoughtful attention in this Year of Decision. . . .

THE PSYCHOLOGY OF FOREIGN AFFAIRS

Even this brief touching upon political and societal affairs should clearly establish why H.P.B. insisted that the Theosophical Society should be "unconcerned" about matters of partisan politics, and why only those perspectives which encourage men to face courageously their own shortcomings lead to the improvement of national and social policies.

Douglas' "point of view" may seem to the Theosophist to be nothing more or less than the inevitable result of the equal-mindedness advocated by Krishna. The innumerable delusions involved in political struggles for power all originate in lack of perspective, in the "egocentric" predicament, or in clinging to the comforts of partisan propaganda. The psychological tendencies which are responsible for susceptibility to political delusion, then, can be found lurking in the personal nature of most citizens of most countries. Psychiatrist James T. Fisher, author of *A Few Buttons Missing* (J. B. Lippincott), has described some of the points of origin for divisive delusions in very simple terms:

> From the perfectly normal individual to the advanced psychotic, may be found the simple groping for comfort and satisfaction—a struggle to avoid that dismal situation wherein the individual admits responsibility for his shortcomings. They are increasingly elaborate variations of the simple disclaimer: "Willie pushed me."

WHAT PRICE SELF-APPRAISAL?

> The struggle for social approval and the striving for self-esteem are largely competitive affairs. And the desire to push one's self ahead may be paralleled by a less gracious desire to hold the others back, and particularly to trip the leaders. Our own shortcomings somehow seem more tolerable if we can recognize similar and even greater shortcomings in those about us. And we become least tolerant of those failings in others which we have refused to recognize in ourselves.

Often it's the town drunkard who spreads the malicious little stories about seeing the minister sneak into the back door of the saloon. And it's the town gossip who becomes indignant about the minister's wife spreading malicious slander. Much can be learned about the individual's unconscious appraisal of himself, through the study of his particular pattern of intolerance toward the shortcomings of others.

This process, known as projection, is the ultimate outgrowth of the youthful protest: "If I'm a liar, you're another! And you're even worser!" It's the individual's attempt to bolster his own self-esteem by pushing down on the opposite end of the teeter-totter of comparison. In the neurotic individual it grows into a zealousness for magnifying those faults in others which he has stubbornly refused to recognize in his own self-appraisal.

Additional Analysis of Gossip

Further notes on the way in which divisive political attitudes are fomented in interpersonal relationships are provided by Dr. Peter J. Steincrohn's *The Doctor Looks at Life.* For those who recall H.P.B.'s statement that "gossip is one of the worst foes to brotherhood," this analysis should be particularly instructive. Dr. Steincrohn observes:

Gossip spreads by infiltration. Once it begins, it is difficult to stop. Often the central character of it all is entirely unaware that he is surrounded by it. He may sense it in the changed attitude of those around him; but not being sure, he passes it off.

There are judges who are labeled wife-beaters; politicians who are said to have "girl friends"; bankers "whom I wouldn't trust with my daughter's piggy bank." When we hear accusations, some of us are willing to accept them with this statement: "Well where there's smoke there must be fire." But for those of us who are unwilling to become partners to subtle or outright calumny there should always be this reservation: "Is the smoke clean or dirty?"

It takes two to make gossip. There must be the one with the tongue and the one with the willing ear. Gossip that falls on a deaf ear dies a quick death. Whatever generates gossip, it will wither away without the ear to receive it.

The Language of Lower Manas

Dr. Steincrohn's conclusion affords the reader an opportunity for detecting many tendencies toward prejudicial and irresponsible talk. "You would gossip less," Dr. Steincrohn tells the average American, "if you knew the basis for it. If you are a gossip, you are most likely an insecure person." He continues:

You, unconsciously, do not esteem yourself very highly, so you attempt to raise yourself to the next fellow's level by pulling him down to yours. That's easier than getting there by personal achievement.

A gossip is essentially a very unhappy person who spreads misery so he will have company. The unhappiness of others coats his own itch with healing cream.

People, generally, suspect gossips. But they enjoy listening to them because their egos become recharged as their own unconscious inferiority feelings are further submerged.

THE NEED FOR INTROSPECTION

If you are a gossip, you may or may not be aware of it. The only way to find out whether you are one is to listen to yourself. You must develop, as the musician does, the "hearing ear." You must become aware of any dissonance in your speech, must learn to be on the alert when you are talking about a third person. When you hear yourself speaking all evil and no good, on an intensely personal level, then you may almost be certain that your feelings of inferiority, and not your rational mind, are wagging your tongue.

There is no specific formula for becoming a non-gossip, unless it be awareness and questioning one's own motives. Whenever you are tempted to listen to (or to make) unpleasant remarks, consider whether you would do so if the person under consideration were present. Say nothing you wouldn't say if he were listening.

We have at our disposal many wonderful instruments and faculties that can make our world a better place to live in. Not the least of these is the power of speech. . . . Tongues, like atoms, should be used to build, not to destroy.

REINCARNATION-MYSTICISM

Readers who are familiar with any of J. D. Salinger's stories in the *New Yorker,* or who read his last year's Book-of-the-Month selection, *Catcher in the Rye,* could hardly be surprised by the mystical overtones of another of his stories in the *New Yorker* for Jan. 31. From the Theosophical point of view, Mr. Salinger is a very interesting writer; he deals with the mental and intuitive states of children with a fascination akin to that attributed to Shelley, who, once, holding a baby in his arms and gazing fixedly into his eyes, remarked what a wonderful thing it would be if the very young could tell the great and deep things they must know. Salinger, too, wonders if children have not a clarity of vision which, precisely because it is "out of this world," partakes at times of direct perception of reality.

"TEDDY"

The latest *New Yorker* story, "Teddy," revolves around a phenomenal ten-year-old youngster who matter-of-factly recalls his previous incarnations and his struggles for spiritual enlightenment during births in India. His amazing intelligence leads to his questioning by a panel of distinguished scholars, each of whom he dumbfounds by his commentaries on the inadequacy of ordinary scientific investigation and "objective vision." A professor of education finally strikes up a disarming conversation with Teddy:

> Nicholson let one leg drop over the side of the deck chair, leaned forward, and stepped on his cigarette end. "As I understand it," he said, "you hold pretty firmly to the Vedantic theory of reincarnation."
>
> "It isn't a theory, it's as much a part—"
>
> "All right," Nicholson said quickly. He smiled and gently raised the flats of his hands, in a sort of ironic benediction. "We won't argue that point, for the moment. Let me finish." He crossed his heavy, outstretched legs again. "From what I gather, you've acquired certain information, through meditation, that's given you some conviction that in your last incarnation you were a holy man in India, but more or less fell from Grace—"

"OUT OF THE MOUTHS OF BABES"

> "I wasn't a holy man," Teddy said. "I was just a person making very nice spiritual advancement."
>
> "All right—whatever it was," Nicholson said. "But the point is you feel that in your last incarnation you more or less fell from Grace before final Illumination. Is that right, or am I—"
>
> "That's right," Teddy said. "I met a lady, and I sort of stopped meditating." He took his arms down from the armrests and tucked his hands, as if to keep them warm, under his thighs. "I would have had to take another body and come back to earth again *any*way. I mean I wasn't so spiritually advanced that I could have died, if I hadn't met that lady, and then gone straight to Brahma and never again have to come back to earth. But I wouldn't have had to get incarnated in an *Amer*ican body if I hadn't met that lady. I mean it's very hard to meditate and live a spiritual life in America. People think you're a freak if you try to."

Salinger's tongue, quite clearly, is not in his cheek. Teddy emerges as the "man" of wisdom, from whom the professor of education learns in puzzled absorption. "God" appears in the story, too, since Teddy has accepted the term as a Western equivalent of Brahma, but it is

made very clear that "God" is entirely impersonal and, further, that it is the impersonal vision which the confusions of sensuous perception have but temporarily beclouded. So, although written in such a manner that it might be considered by some to be a merely imaginative flight, the story of "Teddy" probes into some of the deepest questions of life.

A Few Qualifications

Salinger's stories, it should also be noted, often employ either a setting or a vocabulary which many will feel unpleasantly "realistic." *The Catcher in the Rye,* for instance, is reminiscent of the starkness of situation and expression made so controversial by James Jones' *From Here to Eternity.* Even "Teddy," while not extensively profane, may strike some readers as having a rather sordidly-described "home background" situation and a macabre conclusion. Thus it is well to point out that inclusion in Lookout of passages from any writer's essays or stories is not necessarily meant to be endorsement or unqualified recommendation. A natural function of Lookout, however, is to call attention to outcroppings of Theosophical concepts in new contexts. Mr. Jones' best-selling novel and Salinger's stories are certainly new contexts, if nothing else, and also indicate serious respect for the concepts of karma and reincarnation.

"The Tidal Wave"

In this connection, H. P. Blavatsky's article of the above title will perhaps provide some encouragement, for she there intimates that, despite the objectionable features of Emile Zola's novels, such books in some degree hastened a necessary process of social self-realization. The "tidal wave" of forced awakening from thralldom to conventional complacencies of thinking will of necessity be a wave of many peculiar configurations. Some men of unorthodox expression—iconoclasts—have always been found in the ranks of those who serve the mind-liberating cause of the Theosophical Movement, and, if Zola's merciless probing can be accorded some sort of functional recognition, a measure of constructive interpretation of modern authors such as Mr. Jones and Mr. Salinger may also be sought.